



## Generation Returns From Tour



Lamanite Generation dancers perform for a large European crowd at a plaza in a Denmark city.

The Lamanite Generation from Brigham Young University recently returned from a four week tour of Sweden, Denmark, Finland, and Norway on July 25.

Wherever they traveled, the newspaper headlines read, "The Indians are Coming. The Indians are Coming."

Ed Blazer, tour manager for the Lamanite Generation remarked, "This was a very unusual tour. It received more publicity than any BYU tour that I have ever seen."

Children could be seen on housetops, in trees, and on the shoulders of parents wherever they went. People, both young and old, crowded around the Indian performers, many came up after performances to shake hands and to get autographs.

"The Scandinavian people are crazy over Indian people," remarked John Maestas, Chairman of the Indian Education Department who toured with the group. "The only view they see of the Indian is what they see on television and in the movies. They are very sympathetic toward Indians. While we were there, they accepted and loved us."

One of the main reasons for the great interest shown toward the group is the unique heritage and culture of the American Indian. "They really haven't seen Indians in a positive light," said Mark

Philbrick, university relations photographer who traveled with the group, "they were very curious about their culture and their different way of life."

While in Denmark, the Lamanite Generation presented the Danish Royalty, Queen Margrethe and Prince Henrik, with a Navajo rug and a pair of Indian gloves. Later the Indian entertainment group were invited to the Queen's summer palace for a special birthday performance for one of her sons.

William Canty, a Stake Patriarch in The Church of Jesus Christ of Latter-day Saints also toured with the group as the Spiritual Leader, and said, "my only regret was that I was born fifty years too soon."

Everywhere the group went, they stayed with members of the LDS Church. They helped bridge the gap between the two different cultures through the spirit of understanding.

In Oslo, Norway, they were filmed by the Norwegian National Television, part of NORDIVISION, which distributes to the four countries they toured. The production should be aired sometime this month to a potential audience of 20 million people, if all the stations buy it.

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## Indians Search Their "Roots"

Even though American Indians may run into peculiar problems as they search out their "roots," finding their family history may not be any more difficult than it is for other peoples in the United States.

This is the assertion of V. Robert Westover, assistant professor of Indian education at Brigham Young University who is teaching a summer term class in Indian genealogy.

Eighteen Indians representing eight tribes are currently enrolled in the class. Last winter semester, Professor Westover taught what he believes was the first university class in the nation in Indian genealogy. A total of 31 students representing 11 tribes took the class, and about one-sixth of the class found they were related as they worked on four-generation research.

BYU has more than 500 Indian students during fall and winter semesters.

"Good news for Indians searching for their ancestors is the current microfilming of National Archives records by The Church of Jesus Christ of Latter-day Saints Genealogical Society in Salt Lake City," Mr. Westover said. "These important records, approximately 2,500 microfilm rolls, will be at the library within the year. They will include census and other important records such as emigration, enrollment and annuity rolls, land allotments, probate records, etc."

The library already has one of the largest collections of Indian records in the United States and will have the largest in about 1½ years. At the present time, the li-

brary has 1,154 rolls of microfilm—the equivalent of about 125,000 pieces of manuscript documents. The number of rolls will increase to 3,400 when the National Archives microfilming is completed, Mr. Westover said.

The Genealogical Society is also purchasing four to five million pages of Indian documents from the Oklahoma Historical Society. In addition, microfilming of records is also being done in educational institutions, private Indian collections, church mission records, BIA and tribal records and the public archives of Canada.

"Contrary to what most people believe, there are many records available from which Indians may find genealogical information," the genealogy instructor said. "It is usually possible to trace American Indian lines back several generations."

However, he admitted, there are some unique problems encountered in American Indian records.

"There is a scarcity of birth, death and marriage records for Indians," he reported. "Indian census was started in about 1880. Records prior to that time are mostly from tribal rolls, land allotment records, church or mission records and hospital records. Researchers must also be aware of tribal family structure—whether it is matrilineal or patriarchal."

Mr. Westover said most Indian families have kept word-of-mouth histories of their ancestors. But for students to record these histories, they must usually seek relatives on the reservations. "Some of the older Indians' religious beliefs forbid talking about the dead. This often

makes them reluctant to tell researchers about their ancestors."

Naming customs also cause some problems.

"Generally, there are two classes of names: true, or personal, names; and titles or honorary names," Mr. Westover said. "Naming customs may vary from tribe to tribe. Some tribes may have a

clan system with a unique set of names for each clan."

He pointed out that names are sometimes applied in a definite order to boys and girls born to a couple among the Sioux, for example, or children may be named according to a dream of the father (Delaware). "Names of children were announced at potlatches by the Haida and Tlingit Indians of the Northwest and western Can-

ada, while the Navajo often used a nickname referring to a personal characteristic."

Personal names may have been given or changed at birth, puberty, first war expedition, some notable feat, chieftanship or retirement from active life. "But many of these problems can be overcome if the researchers become

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BYU Professor Robert Westover shows a roll of microfilm to two of his Indian genealogy students, Annabelle Charles, a Navajo and sophomore in business from Newcomb, N.M.; and Larry Schurz, a Pima and senior in public relations from Mesa, Ariz.



# Farm Machinery Given to Indians

When Navajo Indians in Cameron, Ariz., decided to establish a 1,000-acre agricultural project to provide jobs for their own people, they ran into a problem: no heavy equipment to clear land and build dams for irrigation.

So they sought help from the American Indian Services and Research Center at Brigham Young University.

Result: one D-6 Caterpillar bulldozer to do the job.

Dr. Dale T. Tingey, director of BYU Indian Services, said the used, reconditioned dozer was donated to BYU for use in any of some 80 Indian agricultural projects scattered throughout the western United States and Canada.

The donor, who wished to remain anonymous, sent an experienced operator to Cameron with the dozer to train the Indian "cat skinner," Dr. Tingey said.

The operator had expected to stay several days but it wasn't necessary because the Indian operator, Joann Yazzie, was already an experienced cat skinner who had trained in the Navajo program for heavy equipment operators.

One hour after checking out on the D-6, she was on her own and started work.

Dr. Tingey said the program is being conducted under the newly organized Cameron Chapter Farm Project which was established to provide much-needed jobs for the residents of the village located some 50 miles north of Flagstaff.

Cameron has no Navajo-owned businesses other than the traditional and marginal livelihoods of arts and crafts and the livestock industry, Dr. Tingey said. The unemployment rate runs as high as 70 percent and the people are heavily dependent on welfare.

The new project will provide jobs through clearing and cultivating 1,000 acres of virgin, arable, alluvial soil along the Little Colorado River Valley about six miles from Cameron. A total of 5,000 acres is available for the program.

"They want to develop the first 1,000 acres into agricultural projects during the next four years," Dr. Tingey said. "About nine miles of canal must be constructed to deliver water to the 1,000-acre site. The bulldozer is making a series of diversion dams for the project."

Indians are preparing the 1000 acres of land for planting next March. About 50 acres will be planted in barley, and 10 acres each in alfalfa and perennial ryegrass, alfalfa and crested wheat grass, alfalfa and tall wheat grass, yellow sweet clover and prennial rye, and yellow sweet clover and orchard grass. The latter 50 acres will form the initial experimental irrigated pastures.

"Ten acres of the alfalfa will be plowed under as green manure in mid-May," Dr. Tingey said. "Then those acres will be fertilized and planted to corn, melons, chili and other vegetables on an experimental basis."

He explained that if the project continues as planned, it will pay for itself in 10 years.

At the present time, BYU Indian Services has programs in agriculture, land development, home management, drug and alcoholism prevention, agronomy, horticulture, animal husbandry, business development and management training. It also has provided on a lease basis thousands of dollars worth of farming equipment during the past seven years to help Indian groups start their own farming projects, Dr. Tingey said.

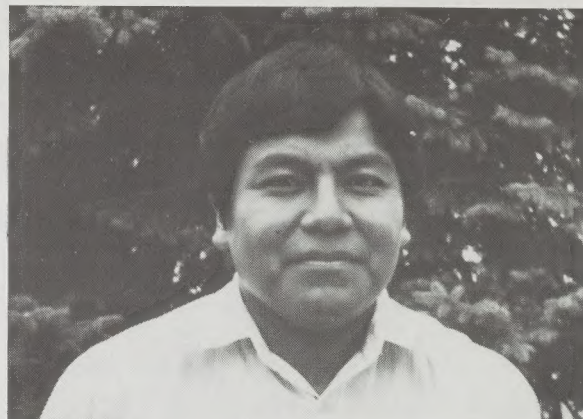
## New Editor for Eagle's Eye Selected

Larry Schurz, a Pima-Hopi from Scottsdale, Ariz., has been selected to serve as the editor for the Eagle's Eye Publication during the fall semester.

A junior majoring in communications-Public Relations, with a minor in Native American studies, has been the assistant editor during the spring and summer semesters.

Schurz has been active in community, civic, school, and church affairs. He worked as an Indian Advisory Specialist for the Mesa Public School District for two years in Mesa, Ariz. His responsibilities included counseling both urban and reservation Indian students in elementary and high school grades and serving as a school liaison for Indian parents and school officials. He was also a Director for the Johnson O'Malley summer program in the Alhambra Elementary School District in Phoenix, Ariz.

His church leadership positions have included, counselor in a Lamanite Ward Bishopric, a ward executive secretary, ward clerk, and Sunday School president. He is presently serving as Elder's quorum secretary for the Provo 16th Ward.



Larry Schurz, a Pima/Hopi accepts the responsibility of publishing the Eagle's Eye for fall semester.

At Brigham Young University he has served as scheduling officer for the Tribe of Many Feathers' club executive council, a member of an Indian Week committee, and a mathematics and research assistant in the Indian Education department.

He fulfilled a mission to the

Southwest Indian Mission and served in the U.S. Army for two years.

His hobbies include hunting and fishing, camping, cars, and kids.

Schurz is married to the former Janet Simonson of Blackfoot, Ida. They have two children, Colette and Joseph.

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### INDIANS SEARCH ROOTS

aware of changes of names as well as getting to the correct source of the native customs and methods of reckoning descent," he added. "Some Indians have found their ancestors so far back that they come up with only a single name—not a first and last name."

Another major difficulty is the variety of kinship systems found among Indian tribes. Kinship terms may vary among the different tribes. For instance, in the same generation, the term "father" may also apply to the father, uncle, stepfather, or prospective father. "Sister" could mean sister, first cousin, stepmother, half-sister, daughter or prospective mother.

"Then there is the problem of 'paper Indians' and 'non-paper Indians,'" Westover said. "Paper Indians were those who lived under government supervision for whom records were created and kept. 'Non-paper Indians' were those who lived among the 'paper Indians' but who did not accept nor comply with the government programs. Therefore, no records were created for them."

Mr. Westover explained that Indians who want to find their roots should start with their area agencies of the Department of Interior. "Individuals may find it necessary to obtain a letter from a tribal leader in order to get agency cooperation, but it is possible," he said. "These agency or sub-agency offices of the BIA usually have good genealogical information. Since the Indian Reorganization Act of 1934, many tribes have created and preserved their own genealogical records."

The professor said that another important help for Indians seeking their roots is to be on the tribal rolls. "Students whose ancestors are on the tribal rolls may receive financial aid for going to college. Some tribes even have allotments coming from tribal businesses or from leasing oil, gas or mineral rights."

He explains to students another

problem in Indian research. "Most of the history of the tribes has been written by non-Indians because the tribes did not have a written language. Of the five so-called 'civilized' tribes—Cherokee, Cockaw, Chickasaw, Creek and Seminole—only the Cherokees had a written language, and that was after 1800." Today, however, more than 200 tribes have written languages.

He summarizes the procedure for ancestry investigation as follows:

- (1) Obtain as much information as possible from living relatives;
- (2) Determine tribal affiliation by using "Biographic and Historical Index of Americans and Persons Involved in Indian Affairs" or "Handbook of American Indians North of Mexico";
- (3) Search the Indian census

rolls (1884-1940) available on microfilm;

(4) Search records of the agency office in charge of the records of the particular area and tribe in question;

(5) Search the records of the National Archives and the Federal Record Center(s) of the region in which the tribe in question is located;

(6) Search the records of any churches which may have been active in missionary work among the tribal group in question.

Mr. Westover sees a bright future for Indian students at BYU interested in genealogical research. "Students could even work their way through college doing research for others or indexing the records as they come to the BYU library or to the tribal agency or headquarters."

## Navajo Education Lists Seminars

Each year approximately 2,300 Navajo students return to colleges and universities while about 980 enter as incoming freshman. The Navajo Scholarship program assists with basic educational costs and has done so since 1952. Monies for the scholarships are obtained from two sources to fund two categories of students. Undergraduate students utilize funds contracted from BIA while graduate students are assisted with the Navajo Trust Fund.

Because each year more students are returning to institutions of higher learning, they are encouraged to seek other means of assistance (i.e. private scholarships, fellowships, college work study, etc.) but specifically Basic Education Opportunity Grant (BEOG). In addition, there are certain documents students must provide the Navajo Higher Education Office. Such forms are Navajo Scholarship Application, Certificate of Indian Blood, complete Transcripts of all schools attended, Financial Needs Analysis, and Letter of Admissions from the University or College. Continuing students need not re-file Certificate of Indian Blood or Letter of Admis-

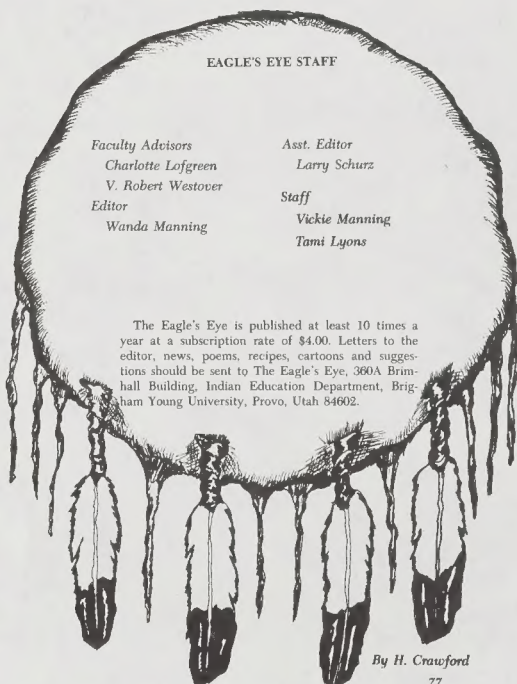
sions; however, students are required to keep all information up-to-date.

Three years ago, Navajo Higher Education in cooperation with various colleges and universities, began sponsoring orientation/workshops on the campuses. The workshops present opportunity for students to hear directly from school officials policies governing admissions, financial aids, counseling and advisement, etc. Students also hear from Navajo scholarship officials regarding deadlines and procedures.

Highlights of the workshops are recognition to outstanding students and an evening banquet featuring prominent speakers on various issues of education, its future significance, and as related to contemporary problems. All students are urged to attend the workshops and banquet.

The date of the workshop at Brigham Young University is October 11, 1978.

For more information contact the Navajo Higher Education Counselor in your respective areas or the Financial Aid Officer at school of your choice.



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The Eagle's Eye is published at least 10 times a year at a subscription rate of \$4.00. Letters to the editor, news, poems, recipes, cartoons and suggestions should be sent to The Eagle's Eye, 360A Brigham Building, Indian Education Department, Brigham Young University, Provo, Utah 84602.

By H. Crawford  
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# Maestas Chosen

A demand for Native American programming on public television far exceeds the supply because there is a lack of good broadcasting material.

This is the observation of John Maestas, chairman of the Brigham Young University Indian Education Department who was recently elected vice-chairman of the Native American Public Broadcasting Consortium (NAPBC). He has been on the organization's board of directors since it was organized four years ago.

"Paralleling the lack of good material for broadcasting is the shortage of Indians trained to work in the broadcasting field," Mr. Maestas said. "Many Native Americans would be interested in public broadcasting, but they simply are not well enough aware of it or familiar with how to get in."

During the past year on a two-year grant from the Corporation of Public Broadcasting, the NAPBC has been previewing and rating films and videotapes, collecting materials and organizing them for distribution to 26 member stations, and providing a core of professional Native American consultants to help educational television stations with productions. A total of 18 hours of programming is already available to the member stations as well as on a rental basis for non-member sta-

tions.

Educational institutions—from elementary schools to universities—may also take advantage of the material collected on Native Americans, he added.

"KBYU-TV, in conjunction with the consortium, is working on a 13-part television series entitled 'The Wisdom of the First Americans,'" Mr. Maestas said. "A 30-minute pilot on the Navajos has already been broadcast. And recently released was the second in the series called 'Mother Corn,' produced by Brian Capener of KBYU-TV under a grant from the Rocky Mountain TV Network." The latter production deals with corn and its physical use as well as its symbolic and spiritual use.

Funds are now being sought to complete the remaining 11 parts in the series.

"The consortium has found that stations are very interested in the idea of Native American programming and many would like to produce more," Mr. Maestas emphasized, "but they haven't the resources—especially Native Americans on the staff. Currently, about nine Indians work in public TV stations."

The new vice-chairman observes that the Native American situation isn't different from those of other minority groups, except that perhaps it's one of the latest voices to



New NAPBC officers of the Board of Directors, Pictured (left to right) John Maestas, new Vice-Chairman; Bruce Baird, re-elected Chairman; Ron Hull, re-elected Secretary-Treasurer.

be heard. The consortium has been represented nationally by Frank Blythe, NAPBC executive director, who has testified before Congress and the Carnegie Commission on the services they believe public broadcasting is obligated to provide minority audiences.

"Mr. Blythe told the hearings that PBS's thinking on minority programming in general needs to be changed. There isn't enough time devoted to it on the national schedule. Program managers get the feeling that minority programming is low priority, and it gets lost in the shuffle," Mr. Maestas reported.

The consortium has its headquarters at the University of Nebraska Telecommunications Center in Lincoln. Its board members are available to work with member stations to procure funds from different agencies, as well as provide technical writing assistance for proposals for production funds. Experts during the production will also be provided by the group.

At BYU Mr. Maestas is heavily involved encouraging young Indian students to enter the broadcast field because there are many opportunities for them. He has been chairman of the department since 1974 and oversees the education of more than 500 Indians on

campus, which is one of the largest groups of Indians at a university anywhere in the United States.

Mr. Maestas is a Tewa-Pueblo originally from Manassa, Colo. He earned a B.A. degree at Adams State College, a master's degree at BYU in public address and forensics, and is just completing work for his Ed.D. at BYU. He has won numerous awards and has presented dozens of talks and papers centered around Indian affairs. He and his wife Theresa Gallardo have three children and they reside in Orem. He was recently released as bishop of the Orem 30th Ward.



Wilford, Manley and Bobby Lane willingly serve the Navajo people in church callings.

## Father and Sons Serve

A Navajo father and two sons serve their people in high callings in The Church of Jesus Christ of Latter-day Saints. Manley Lane and his two sons, Wilford and Bobby, are called to serve as a Branch President, Bishop and a Stake Counselor in the Page Arizona Stake. Manley Lane serves as Branch President in the Coppermine Branch; Wilford Lane is called as Bishop of the Moencopi Ward in Tuba City, Ariz. and Bobby Lane is a counselor in the Page Stake Presidency.

Manley Lane, a branch president, serves 160 branch members in Coppermine, Ariz. He has been Branch President for four years. Coppermine Branch is located twenty-five miles south of Page, Arizona. The branch covers an area of a twenty-five mile radius. They meet in a chapter house, approval is pending from the Navajo Tribal Council for the building of

a chapel. There are many temple recommend holders in the branch, and many Lamanites have been called to serve fulltime LDS missions from this branch.

Wilford Lane is married to the former Charlotte Wilson from Ogden, Utah, they have three sons. They are both former BYU students. Wilford has been Bishop for two years. Moencopi Ward consists of Hopi and Navajo Indians. There are approximately 900 members, and the ward has been organized for five years.

Bobby Lane is married to the former Shirley Cloud of Cortez, Colorado. They have three sons, both are former BYU students also. Page Stake consists of four wards and eleven branches. Bobby serves as second counselor in the Stake Presidency. Page Stake covers an area of 15,000 square miles. Of about 4000 members in the stake, 3000 are Lamanites.

## Orientation Lists Successes

At the beginning of summer semester, fifty-one new Lamanite students arrived on campus to begin their careers as Brigham Young University students. These new faces were eager, cheerful and desirous to meet the challenges and experiences of BYU campus life.

Many questions raced through the minds of these students during the first week as they prepared for their college careers. The major purpose of the summer orientation program was to give the students effective tools for future success in college and to help them become better aware of learning opportunities available at BYU. The program was geared toward answering most of the questions concerning majors, study habits, class work and career options. The students were able to adjust and move toward their aspirations.

During the eight-week term, students not only earned college credit but received a variety of learning experiences through class attendance, firesides, field trips and service projects. This year's program offered special curriculum in the areas of mathematics, engineering and health sciences because of the great demand for professional Indians in these fields throughout the country.

In addition to the required classroom assignments, the students were able to go on field trips to the Utah state prison, Utah Valley hospital, Val Tech and Geneva to view different occupations. To motivate each student to be in high academic standing, study groups were organized to promote inter-group study.

To share in the good feeling of

helping others, two service projects were conducted. They were a house painting and yard work. In appreciation of their good work efforts, lunch was served to them by one of the recipients of the project.

For a more outdoor experience, a nature field trip was conducted up the American Fork Canyon to Timpanogos cave.

Special firesides were held in which former students encouraged the new orientation participants to develop their talents and to remember the primary reason for being here at BYU.

A memorable trip for most of the students was to Temple Square of The Church of Jesus Christ of Latter-day Saints in Salt Lake City. George Lee, a member of the Quorum of the Seventy, related his college experiences to them, while they visited there.

Each student was also able to view the Manti pageant in which they saw the early history of the church unfold.

Throughout the semester different social activities were held. The orientation students participated in the fourth of July day parade in Provo and attended the days of '47 parade in Salt Lake City. The students demonstrated their talents in a talent show for the student body of BYU. They shared their contemporary and traditional talents with the audience.

An awards banquet was held to honor the outstanding students of the orientation program. Each student was recognized for their desire to earn a higher education. received from each of the orientation student participants.

The success of the program was made possible by Vickie Manning, who served as the director, Tami Lyons and Herman Livingston, who served as assistant directors and Dean Rigby as faculty director, along with the support they

Byron Rock, a Chippewa/Sioux from Montpelier, Ida., said he enjoyed attending the Manti pageant and was especially grateful for the opportunity he had been given to attend BYU.

"My most effective learning experience was getting to know the other students, develop better study skills and be able to work and participate with the others," said Norman Nez, a Navajo from Pinon, Ariz.

A Navajo, Marie Benally, from Shiprock, Ariz., said, "I have gained a new view towards my goals and desires, but more important I realized the gospel is just as important as school."

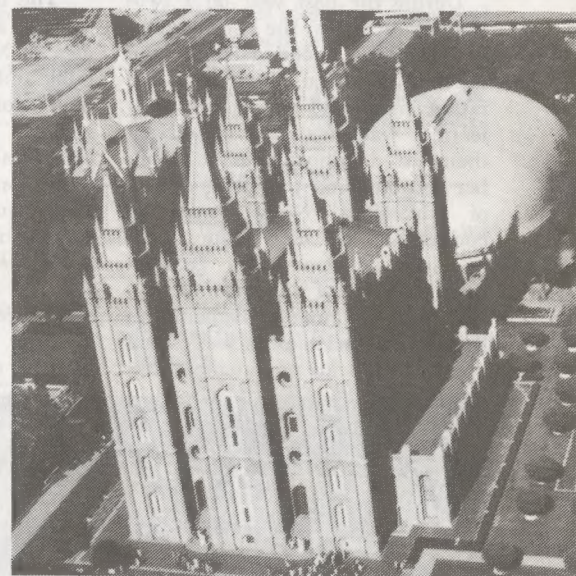
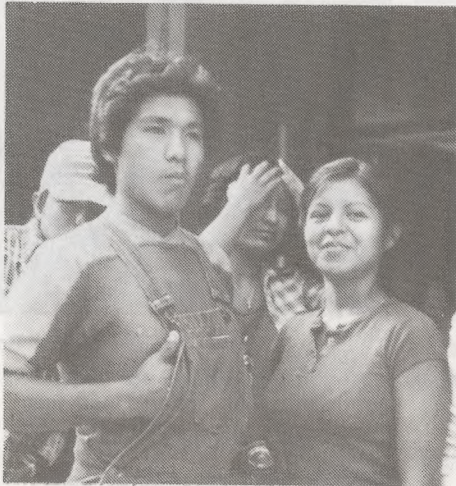
Charlotte Tallbull, a Northern Cheyenne from Lame Deer, Mont., said she realized there are people all around who need and want to become your friends and she appreciated that.

"It's great to learn and to give," said Scott Canty, a Catawba from Rock Hill, South Carolina. "My most effective and rewarding learning experience was in finding a great outlet for my personality and talents."

Their experiences have concluded and only memories of an unforgettable time are left. These experiences were learning experiences which will eventually lead to progress for every student.

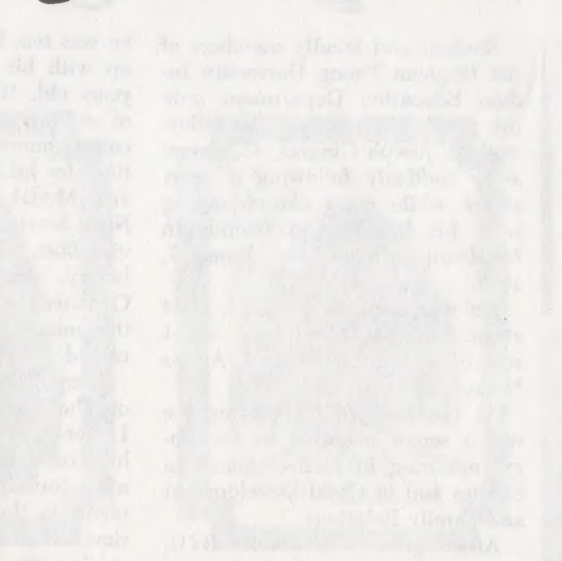


# Reflecting back with the BYU Lamanite Sum



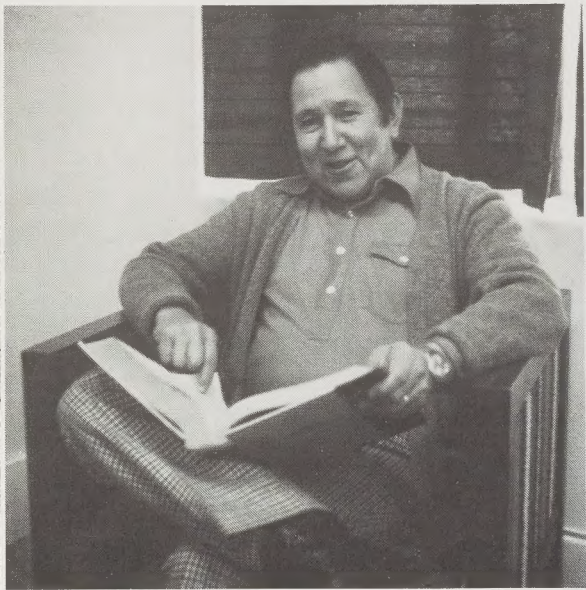


# Summer Orientation Program and its Participants





# Students note the passing of a friend



Joseph Gingras 1934-1978

Student and faculty members of the Brigham Young University Indian Education Department note the passing of a friend and fellow student. Joseph Gingras, 43, passed away suddenly following a heart attack while on a church outing with his family and friends in Mapleton Canyon, Ut., June 17, 1978.

He was born on June 23, 1934 at St. Ignatius, Mont., the eldest son of Eli Richard and Agnes Nomee Gingras.

At the time of his passing, he was a senior majoring in Sociology, minoring in Native American Studies and in Child Development and Family Relations.

After graduation from BYU, Gingras once remarked that he would have liked to teach in The Church of Jesus Christ of Latter-day Saints Indian Seminary program for a couple of years. Then later he desired to counsel either high school seniors or juniors on an Indian reservation.

Gingras leaves behind a legacy of military and educational success. When he first started school

he was ten, by the time he caught up with his peers, he was fifteen years old. He completed 23 years of military service, where he received numerous awards and citations for his service. The U.N. Service Medal, the Korean and Viet Nam Service Medals, Bronze Service Star, Viet Nam Cross of Gallantry, Bronze Star and Army Commendation Medal were among the numerous decorations he received.

Joseph Gingras was a member of The Church of Jesus Christ of Latter-day Saints since 1955. Since his conversion, he was called to numerous positions and assignments in the LDS Church. At the time of his death, he was serving as Seventies Quorum secretary in the Provo LDS Twentieth Ward.

Gingras enjoyed competitive shooting, both rifle and pistol, hunting and fishing, outdoor sports, and involvement with the youth.

Gingras' view on life can be best expressed in his own words:

"I have had hard times and good times, but I feel I am a bet-

ter person for all of them. I feel my life can only continue to get better from here. My four children are still quite small and it is a great challenge to teach them the important things they must know, but yet allow them opportunities where they can learn some principles on their own. I believe there is no greater calling than as a father, no greater challenge than as patriarch of my own family. The Church did not enter my life until I was 20, so my children will receive the benefits of early instruction in the Gospel that I did not have. Still I realize that mother and father cannot teach all the child must know, rather, much of what he becomes will be shaped by his daily experiences in life, unsheltered and away from his family. I learned from my experiences and grew because of them, I hope and pray my children will give the proper attention to their experiences and grow from them."

Gingras' passing leaves his wife, Kay, and their five children, Brian, Jared, Cody, Misha, and Leah.

## Ponies given to Indians

The Havasupai Indians living near the bottom of the Grand Canyon in northern Arizona have long been isolated from the modern world. Their only transportation in and out of the eight-mile long Havasu Canyon is to walk, ride a horse or mule, or fly in a helicopter.

These essential tribal transportation needs have been recently aided by the donation of four pack animals to the tribe through the Brigham Young University American Indian Services and Research Center.

Two thoroughbred Ponies of America were donated by Delbert Kunz of Victor, Idaho, and two mules were donated by Bish Jenkins and Sons, Inc., of Idaho Falls, according to Dr. Dale T. Tingey, director of the BYU Indian Services.

Ponies of America are sturdy, beautiful and small horses which have been proven in rough terrain with heavy loads, Dr. Tingey said. Feed is one of the major expenses of pack trains in Havasu Canyon, and these ponies, donated by Delbert Kunz, consume less feed but still carry as heavy a load as full-sized horses.

Mr. Jenkins is a well-known rancher who has previously donated horses—one Arabian and one

Welch pony—to help improve the tribe's breeding stock. Ray Holdaway of Orem, former LDS Church agricultural missionary to the Supai, housed the two mules on his Vineyard farm before transporting them to the reservation for BYU.

"Since the tribe of about 350 people is so isolated, most of them rely on horses or mules to travel out of the canyon," Dr. Tingey explained. "All of the food, except what individual tribal members raise in their gardens or on fruit trees, is hauled by the animal pack trains. Trucks must haul the goods about 100 miles from the nearest city to meet the pack trains at the top of the canyon."

Several members of the tribe own a pack animal business and contribute a percentage of their income to the Havasupai Tribal Enterprise. Packing in goods and people is the tribe's major source of income. Coming in second is the walking traffic tourism—mostly Scouts and other organized groups of various sizes which must obtain permission from the tribe in order to enter the canyon.

In addition to the beautiful hike or ride through the colorful red sandstone canyon, the major attraction for tourists is the Havasupai River and falls. The tribe

gets its name from the color of the river which begins as a small stream about two miles from the main village. The river is bright turquoise blue.

About one and a half miles down canyon from the village is a series of cascading falls, one of which has become a famous calendar photograph known as Havasupai Falls. One mile below these and another higher falls, the Department of the Interior operates a campground alongside the river. With no way for garbage collection so deep in the canyon, all campers must pack out their own refuse.

Swimming, of course, is also popular among the tourists as the river water warms up considerably in the 100-plus degrees of the summer. Tribal members share the swimming holes generously with the tourists.

For several years the BYU Indian Services has helped tribal members help themselves in ongoing agricultural projects. Hundreds of fruit trees have been hauled in by pack animals and planted by individual tribal families. Tomato and garden projects have also proven successful.

One of the major sources of income and food supplies for families has been the alfalfa and corn

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generation returns

They met with the mayor of Copenhagen and danced round dances with the people. The group sang some Scandinavian songs they learned and prepared for prior to the tour.

They were the featured group at Tivoli amusement park, one of the largest parks in Denmark, and Gröna Lund, the Swedish equivalent to Tivoli.

During July 4, BYU President Dallin Oaks was on hand to speak at Regis, Denmark for the annual Danish-American Festival. Queen Margrethe and Prince Henrik were also in attendance, as well as several American Naval officers. There, the BYU troupe performed before thousands of Danes.



Oscar Hildreth, a Shoshone, and Clair Clubfoot, a Northern Cheyenne, exercise two Ponies of America. The ponies were given to the Havasupai Indians in Arizona by the American Indian Services.

projects. Alfalfa is sold to pack-train owners and corn is a staple in the Indian's diet. A pump donated through BYU about two years ago has opened many new acres for irrigation that previously could not be watered.

Two tractors owned by the BYU Indian Services and one by the tribe are the only motorized vehicles in the canyon used for farming. The tribe owns one jeep which was brought in by helicopter just as the machinery was. No

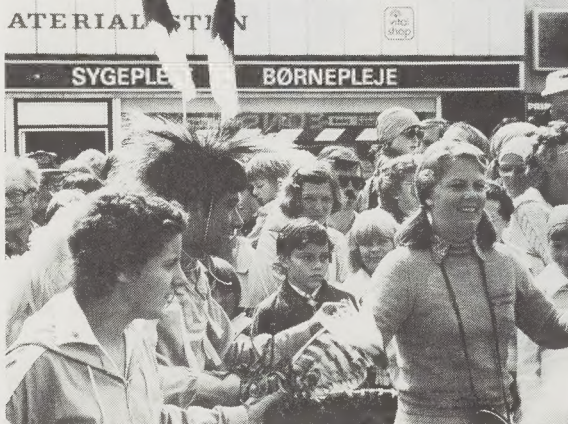
motorized vehicles are allowed on the trail above or below the village.

Most of the tribe live in modern homes that were flown in by helicopter in sections and assembled on location by tribal members.

But use of the helicopter for personal transportation is very expensive and is used only in emergency cases. To ride horses or mules roundtrip costs about \$50 from Hiltop located on the high, flat plain above the canyon.



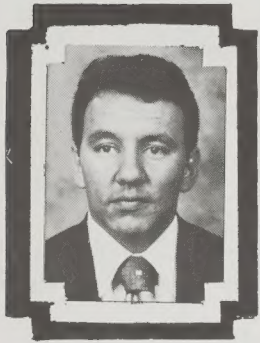
Miss Indian BYU, Doreen Meyers and John Maestas, Indian Education Department chairman present a Navajo rug to the Danish royalty, Queen Margrethe and Prince Henrik.



Rick Luna invites the audience to participate with him in the traditional round dance.



# Congratulations to August Indian graduates



Sergio Maldonado  
B.S.: History Education  
Arapahoe



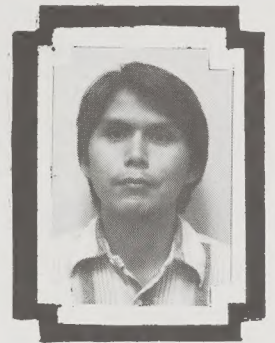
Dorine Crank  
B.S.: Home Economics Education  
Navajo



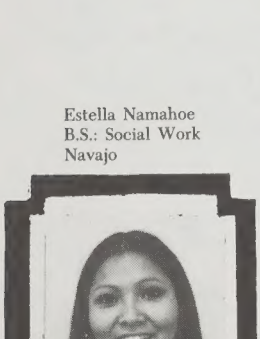
Anna Ridpath  
B.S.: CDFR  
Navajo



Antionette Smith  
B.S.: Home Economics Education  
Navajo



Henry Tsosie  
B.S.: Business Management  
Navajo



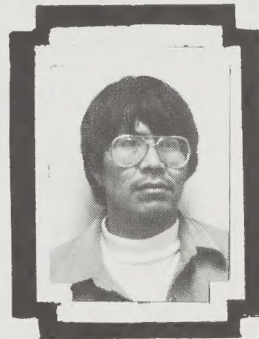
Estella Namahoe  
B.S.: Social Work  
Navajo



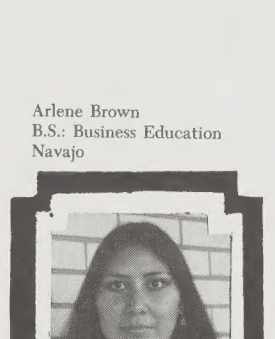
Andi Shepard  
B.S.: Social Work  
Navajo



Roger Williams  
B.S.: Speech Communications  
Navajo



Phillip Zahne  
B.S.: Business Management  
Navajo



Arlene Brown  
B.S.: Business Education  
Navajo



Pat Begay  
B.A.: Theatre and Cinematic Arts  
Navajo



Gloria Wilson  
B.S.: Elementary Education  
Navajo



Orlinda Platero wins national attention at the Miss Indian America pageant in Sheridan, Wyo.

## Coed wins National title

Orlinda Platero was recently selected as the third attendant to Miss Indian America XXV at the National Miss Indian America Pageant.

She is a Navajo from Crownpoint, New Mex., and is a sophomore at Brigham Young University majoring in nursing and minoring in physical education.

Miss Platero was crowned on July 30th at the end of six days of scheduled events. The idea of the National Miss Indian America Pageant was conceived in the early 1950s when a young Crow woman, Lucy Yellowmule, showed courage and dared to enter and win the Sheridan, Wyo., Rodeo queen competition.

As Miss Indian New Mex., 1977-78, Orlinda Platero, represented all the Indian tribes of New Mexico at the national pageant. Her previous titles are Miss

Indian Millard County, Utah, 1973; Miss Eastern Navajo, 1976 and first attendant to Miss Navajo, 1976.

"All Indian people should be proud of who you are because you are special in your own ways. You have certain potentials that no other has. Learn all you can of your culture and tradition because it is important if you want more recognition for your people," Miss Platero said.

"We have to work together to be able to better ourselves. Help those who are in need. Remember when you see a man standing on the peak of a mountain, he did not fall there. We have to work to succeed in life, utilize your talents."

She recently returned from a four-week European tour with the Lamanite Generation of which she is a member. The group performs

traditional and contemporary musical talents.

Her hobbies are basketball, softball, swimming, horseback riding and meeting people.

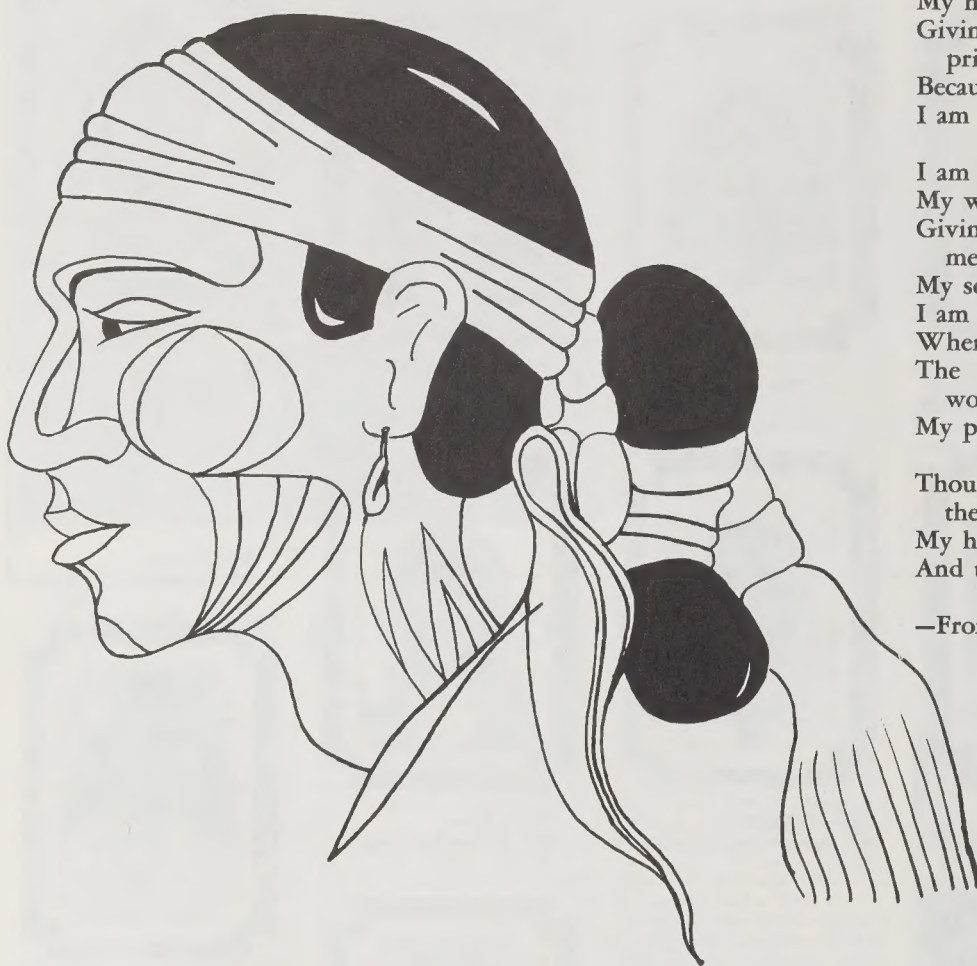
She is the daughter of Mr. and Mrs. Kee Platero of Crownpoint, New Mex. She has five brothers and ten sisters.

## Students achieve high Grades

The following students achieved a grade point average of 3.5 or above Spring term.

Julia Ann Cook  
Lenora Yazzie Fulton  
Vickie Manning  
Jeffrey Thomas Sawyer  
Frank Talker  
Strater J. Crowfoot





I am the native of the promise land.  
My heritage is strong, it is rich,  
Giving me a culture worth more to me than any  
price,  
Because I am my culture.  
I am the song of the past . . .

I am not lost; I do not exist alone.  
My world is full of happiness,  
Giving me the will to express that which is in  
me.  
My soul longs to say I am free;  
I am my people.  
Where the world lays its eyes upon me,  
The world knows my people; therefore, the  
world can know me.  
My people are many.

Though I am a stranger when I walk among  
them,  
My heart tells me that I am of them  
And they are of me; we are one people.

—From Where the Sun Now Stands

#### ABOUT THE ARTIST

Norman Nez—A 19 year old Navajo from Pinon Arizona, likes to draw and paint symbolic Indian designs. He has attended Many Farms High School, where he first gained his interest in Art; Santa Fe Art School; and Mountain View High School.

